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"Christendom is dead"

—proclaims Canon Albert Dondeyne, Dean of the Faculty of Theology of the University of Louvain, in his book FAITH AND THE WORLD. The whole book is full of thought-provoking ideas. Let us list a few.

Frequently Catholic preaching of the faith is out of touch with the world.

The eyes of the Catholic are more riveted on the past than directed to the future.

The accusation that the Catholic is a reactionary and doomed "to come always too late" is not entirely groundless.

Childlike obedience to the Church is not the whole answer to conflicts between faith and the world.

Christian ethics is neither self-evident nor free from dangers.

In Catholic circles there is a permanent danger of clericalism.

The clerical monopoly of ethics has led to a one-sided deformation of morality.

The Catholic community lacks a sense for history.

The Church has no monopoly of truth.

The Church has no monopoly of morality.

It is not only in and through the Church that the world reaches its order and salvation.

Karl Marx is one of the greatest men of our time.

Self-isolation and petrification are the greatest dangers of twentieth century Christianity.

The representation of Christianity as the antagonist of the Communist social system is very dangerous.

A strongly organized Catholic community can easily become a state within a state.

Tolerance expects that the Catholic statesman will not impose upon unbelievers his own ethics with all the demands contained in it.

There is no more dangerous a temptation for the Church than to consider the medieval form of Christianity as the ideal.

It is hardly surprising, therefore, that FAITH AND THE WORLD had to be reprinted three times in six months after its first publication. Price—$5.00 (no postage charged on prepaid orders). DUQUESNE UNIVERSITY PRESS, Pittsburgh 19, Pennsylvania.

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THE COMMONWEAL
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Second-class postage paid at Norwalk, Conn. Printed in the U.S.A. and published weekly, except biweekly from mid-July to mid-September, at 116 Main St., Norwalk, Conn., by The Commonweal Publishing Co., Inc., 232 Madison Ave., New York 16, N.Y. MUrray Hill 3-2042.

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U.S. and Canada, $8 a year. Foreign, $10. Single copies 25¢.

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

The Choice

FEW AMERICANS would deny that a mutually acceptable test ban treaty with Soviet Russia would comprise a real stride forward in the cause of peace. A cessation of thermonuclear testing is a prerequisite for effective disarmament. Otherwise the arms race itself will go on escalating; millions of human beings will be in heightened jeopardy; the burden of developing and manufacturing more efficient delivery systems and means of destruction will continue to deprive men of the means of attaining life's basic necessities.

Why, then, have the chief nuclear powers failed to come up with an agreement up to now? The United States has insisted that controls would be ineffective without on-site inspection; the Soviets have stubbornly maintained that foreign inspectors on Russian territory spelled espionage. Moreover, their negotiators in Geneva have proved particularly difficult to deal with, time and again dashing sporadic hopes of progress. Their tough demeanor and unyielding stance have intensified what was deep-seated mistrust to begin with.

Since the scare of last fall's Cuban showdown there has been a new urgency in the quest for a test ban. The Russians themselves have become somewhat more conciliatory. They have not in any sense abandoned their worldwide ambitions, but they do find it to their own national economic and political interest to slow down the arms race—at least to the extent of offering a minimum of automatic monitoring and on-site inspection. Their agreeing at Geneva to a "hot-line" teletype connection between the American and Russian high commands is the latest sign.

But there is an adamant American opposition to concluding a test ban agreement on anything like the current Russian terms. In Congress it is spearheaded by Senator Dodd of Connecticut and the committee of Representative Hosmers of California. They fear that the Soviets will be able to test surreptitiously until they achieve such a margin of superiority—with or without a sure-fire anti-missile missile—that they will be able to confront us with a thermonuclear ultimatum.

The specter of a possible neutron bomb which could exterminate our citizens by the millions and yet leave our productive facilities intact for the taking inspires one of their fears. Another has to do with supposedly undetectable outer space explosions. Finally, they contend that the Russians could still carry out many undetected underground tests.

A NUMBER of competent American atomic scientists and disarmament experts have assayed these fears. They express confidence that the improved methods of detection from near and far, with the aid of military intelligence, can greatly reduce the risk of dangerous Russian cheating.

The Soviet Union would permit the setting up of three automatic "black-box" monitors within its borders in regions where earthquakes are frequent enough to be confused with underground explosions. In case of "suspicious events" of this nature it would consent to two or three on-site inspections a year by foreign observers (the United States insists on eight or ten).

With the all-important atmospheric tests detectable from outside Russia, the debatable factor is the underground test. This has become less of a problem as the number of quakes in the USSR has turned out to be only a third to a half of what was once supposed. The majority of these could be detected from beyond the Russian borders. Moreover, a whole test series would be most difficult to conceal. Finally, Dr. Franklin Long has testified that only two small areas in the Soviet have the soft earth, or dry alluvium, in which underground tests are undetectable from afar, while even the more remote of these two regions is within a four-hundred-mile range of outside detectors.

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Even with the Russian terms, then, as a basis for negotiations, the risk is greatly reduced. The underpublicized Khrushchev-Kennedy exchange of letters on test ban arrangements at the turn of the year reflects a readiness to negotiate that supplies a marked contrast to previous Soviet presentations. Mr. Khrushchev's express willingness to shift the proposed location of automatic monitors to comply with American wishes is an example.

At this stage we are confronted by an ineluctable choice. We must weigh this first big step in reversing the fearful tide of the arms race, with its risks and safeguards, against the risk and waste in stepping up the arms race and in permitting the wholesale spread of thermonuclear weapons (for example, to such troubled areas as the Middle East).

As James J. Wadsworth said in a letter to the New York *Times*: "Successful negotiations must be based on a structure of mutual advantages for both sides. A workable nuclear test ban—and further steps toward mutual disarmament—would improve the security of both major powers as well as all other nations." A test ban treaty would clearly constitute the lesser risk.

Narcotics Panel

WHAT IS required now is for the legislators to act upon the good suggestions of the President's Advisory Commission on Narcotics and Drug Abuse. Certainly the recent recommendations of that panel represent a step in the direction of a more humane and just treatment of both addicts and "pushers." Chiefly, the panel recommends lighter Federal penalties against smaller peddlers and victims of narcotics, along with a "massive attack" on importers and large distributors of illegal drugs.

It is to be hoped that the current report will impress upon the minds of the lawmakers and the people as well that drug addiction is primarily a sickness rather than a crime. The chief emphasis in the report is thus placed upon the rehabilitation of the addict and his restoration to society. To that end it would seek a flexibility of means in dealing with the addict and "petty dealer" in illicit drugs. This would also allow the law to concentrate its prosecution on the real criminal, the non-addicted wholesale dealer.

Clerical Freedom

As our regular readers are no doubt aware, The Commonweal has spoken out frequently in recent years on the need for greater lay freedom within the Church. Not unexpectedly, we have received about an equal share of praise and blame for this emphasis. When we have been criticized, the usual arguments have been that we exaggerate the difficulties of the layman in the Church, that we are too negative, that we speak only for a small group. Curiously enough, however, the one criticism that no one has directed at us is that, by emphasizing lay freedom, we make it appear that the layman alone has problems of freedom in the Church. Do not the clergy have many of the same problems? Is it really true that only the layman's voice is muted or stifled?

No one has put these questions to us; and that is a shame because they are good ones. More than that, a number of events in recent weeks make it apparent that clerical freedom is an issue of the first importance. Even the most lay-obsessed layman cannot fail to note that, of late, it is the priest who has been the most conspicuous victim of suppression and silencing. The Catholic University incident, obviously enough, was one which involved "controversial" priests; and as Monsignor John Tracy Ellis' revelations of censorships and repressions at C.U. over the past ten years make clear, it is the priest-members of the faculty who have suffered the most.

As if to underscore the difficulties of the clergy, it happens that Dr. Hans Kung was refused permission by the Archdiocese of Los Angeles to give a talk at U.C.L.A. on April 4; his request for permission from the chancery to speak, it was said, was not submitted in time for it to be passed upon. The only thing noteworthy about this refusal was that it became, thankfully, public knowledge; it may be doubted that that was his first refusal in America.

Thus the question must persist: why, on so many occasions, does not the priest have even some of the minimal rights of the layman to speak his mind on controversial subjects? That he does not has always been painfully evident to us at The Commonweal. On more occasions than we like to recollect, we have asked priests and theologians to write articles for us on one or another sensitive matter; too often they have replied, with deep regrets, that they dare not do so, that they would only be inviting trouble from their superiors. In some instances, perhaps, it was a question of timidity; in most, however, it was an expression of the helplessness of their position. It is a great credit to the American clergy that they are obedient to their superiors; but the kind of obedience sometimes demanded is less edifying.

Perhaps the prime instance in recent years of the restrictions felt by the clergy—and even the restraint felt by many bishops—was the universal silence of the American clergy on the famous address given

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by the Apostolic Delegate, Archbishop Egidio Vagnozzi, at a Marquette University commencement in 1961. In that address, the Archbishop warned of many dangers in the contemporary Church, singling out in particular some phases of the biblical and liturgical movements. It was an address which offended many American Catholics, clergy and laity alike. In their eyes—and ours—it dealt a sharp blow at some of the most important movements in the contemporary Church.

Yet the only important public reply to the Archbishop was made by a group of laymen; not a word was raised in public by the clergy or by the American bishops. This was all the more unfortunate since the reproofs had in many ways more pertinence to the work of clerical theologians than to the laity; but it was the laity (and then only a few) who felt free to respond. Oddly enough, the first genuinely open clerical complaint about the Apostolic Delegate's influence within the American Church (and, specifically, at C.U.) came only a few weeks ago—in an article by Father John J. Hugo in *The Steubenville Register* of March 28. The fact that the article was published at all was something of a milestone for the American priesthood.

There is little, of course, that the laity can do to encourage clerical freedom of speech. Yet since the priest is so rarely free to raise a public voice in his own behalf in this respect, it may fall to the layman to raise some questions for him. These will do for a start: granting the necessity for clerical obedience, is it either necessary or good for clerical freedom of expression to be hindered? Should not the priest have as much right as any other Catholic to say publicly what he will on controversial questions? If, as most now grant, a layman has the right to disagree with a bishop on non-doctrinal matters, should not the clergy have the same right? We do not pretend to be fully clear on the answers to these questions. But we think it is time to ask them—if we read the recent cases of censorship and suppression of clerical opinion correctly, they can be hidden questions no longer.

Common Market Stimulus

JEAN MONNET was the originator of the European Coal and Steel Community and one of the principal architects of the Common Market. His long silence during the crisis caused by President de Gaulle's veto of Britain's entry into the Market has been lamented by many who look to him for guidance in the shaping of Europe's destiny. It is good, at last, to have his views, as they were presented in the Milan newspaper, *Corriere della Serra*. They are bound to be as influential as they will be controversial.

It is clear that M. Monnet's remarks are meant as a "pep talk" to the Common Market countries to get back to work and resolve their economic problems jointly through the "community method," as before. In particular, he urges further progress in building a common agricultural policy and a tighter monetary union.

There is little question that there has been a "crisis of confidence" among the Common Market countries in recent months, one that needs to be resolved by positive steps. Yet that is easier said than done. Only recently, at the one hundredth Brussels meeting, Germany and France were at loggerheads precisely on the value of a joint agricultural program.

M. Monnet's second economic recommendation has a better prospect of success, however, judging from the minutes of that most recent meeting. That was that the Common Market should negotiate with the United States for mutual reduction of tariffs under the Trade Expansion Act. As Monnet remarks, such an agreement will help to prevent a newly prosperous Europe from closing in on itself, and it will have the virtue of tending to equalize the Atlantic partnership.

Significantly, Monnet urged these negotiations to be conducted in such a manner as "to facilitate the resumption of negotiations with Britain." In this respect his thinking is obviously in advance of that of his country's President, who put off the question of Britain's eventual entry into the Common Market in a seemingly irresponsible way. Indeed it is hard to see how any sort of tariff regulations can be maintained unless Great Britain is included directly.

Behind Monnet's prescriptions for the health of the Common Market lies a vision of something a great deal more exciting and, indeed, more fundamental, that is, a truly united Europe. France, Italy, West Germany, the Netherlands, Belgium and Luxembourg, he says, should press forward toward some form of political union. Again, he says, "we must begin and rapidly develop European political integration." Here also Monnet takes Britain's eventual inclusion as a basic assumption.

The most controversial part of Monnet's suggestions, however, will undoubtedly be his championing of a purely European nuclear defense force, including Britain. This he sees as somehow "in partnership" with the United States. It is a plan consonant with the political union of Europe, but unfortunately it is one in complete disharmony with the present United States-British plans for a multinational nuclear force within NATO. What Monnet proposes is really a "third force," and it is difficult,

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if not impossible to see how the United States could participate meaningfully in such a plan.

Aside from the question of United States-British participation in such an equal partnership in the defense of the West there is the question of France's role itself. Evidently President de Gaulle's present plans do not mesh with Monnet's hopes. De Gaulle sees France as the eventual chief custodian of Europe's defenses, while Monnet envisions a real multi-national control. Complicating the situation further is Foreign Minister Couve de Murville's apparent revival of interest recently in the United States-British proposals.

Clearly, M. Monnet's views are not without their difficulties. What one must be grateful for, however, apart from their stimulus to hard thinking, is their power to recall to mind the most hopeful movement in Europe today, the movement toward a united Europe which, though it may be temporarily impeded, cannot be put off indefinitely.

HERE AND THERE

Catholicism on the Campus

IN THEIR recent Exchange of Views in The Commonweal [March 29], Father Andrew M. Greeley and Michael Novak had a difference about how many Catholic collegians are attending secular institutions. Father Greeley's investigations suggested somewhat more than half; Mr. Novak had a higher figure. The exact number does not seem so important as the fact that the percentage is high and promises to become higher in the next few years.

Most of these will be first-generation collegians, and they will be attending tuition-free state colleges and universities. But even if the financial problem were not crucial, the possibilities for Catholic schools to expand and multiply in order to catch up with our own population explosion seem limited. I suspect also that some of the poorer Catholic colleges will be forced to give up, in the next decade. For the days seem to be gone when a mediocre Catholic college could rely on the loyalty of the faithful, even of its own alumni, to pull it through. The reason of course is that these schools were good enough to make graduates critical of the kind of education offered in them, but they have not improved enough to meet the expectations they themselves created. The result is that many alumni who are ready to send their own children off to college do not even consider the old alma mater. It is all reminiscent of Groucho Marx's famous dilemma: "I would not belong to a club that would have me as a member."

With such a high percentage of the Catholic college population in secular institutions, it is not going to be easy to sell the idea that only the minority on Catholic campuses are secure in their faith. The Catholic college, in view of the competition, then, will have to offer something uniquely worthwhile if it is going to attract students. Happily, some will be able to make that claim. But others seem destined to fall by the wayside.

Already the larger universities often have many more Catholics on campus than neighboring Catholic schools, and these vast student parishes are frequently understaffed; the Catholic intellectual presence on the campus, as a consequence, is faint, indeed. Overburdened chaplains are kept so busy with basic pastoral duties that there is little time for them to participate in the life of the university even if they wanted to, and often that is furthest from their thoughts. This was pointed up to me recently when I visited one secular campus and found only two overworked pastors-on-campus for several thousand Catholic students. The leisure necessary for study, spiritual counseling, and teaching was simply not available to these priests. Less than fifty miles away from them is another college with one-tenth as many students, all of whom are lovingly tended by the priests who conduct the school.

These priests are members of a teaching order and of course they are professors as well as shepherds. Comparatively little of their time is taken up with essentially sacerdotal duties. That factor certainly makes the situation understandable; nevertheless, it strikes me as almost scandalously inefficient. If one can speak of such a thing as priest-power, it is sorely lacking on the one campus and luxuriantly wasted on the other.

Many of the secular campuses I have visited, some fairly large, do not even have one full-time chaplain. Looking after students is something the local pastor adds to his other duties. With such a system, it is natural enough that the pastor is frequently uninterested in students, and few are especially qualified to handle the collegian's needs. I have run across half-hearted, part-time chaplains of this kind all over the country. They often have no feel for the life of the university, are not plugged into the intellectual currents of the place, and as a consequence are effectively cut off from the academic community. In too many cases, then, the Newman Club becomes a tiny group of embattled students holding on for dear life, while the majority of Catholics on campus gradually break their ties with the Church.

Thinking about such questions, I began to wonder whether the time had not come for a more rational approach. Would it not be possible, I asked myself,

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to establish something like the Military Ordinariate to meet the needs of the Church on secular campuses? A bishop charged with responsibility for the whole academic community, from Maine to Hawaii, could certainly manage the job more effectively than it is now being handled by the whole range of bishops, whose policies overlap, contradict each other, and vary widely from place to place.

Since World War II there has been an Army-Navy diocese which cuts across territorial lines. It gets its priests from all over the country, from different religious orders, and monastic families. These military chaplains, who are given special training, usually spend a few years in this special apostolate and then return to their normal surroundings. Why would it not be possible to establish an Academic Ordinariate along the same line which would attract qualified priests and give them the training needed for this particular apostolate? Some chaplains might like to make the university a life work, like the late Msgr. Ronald A. Knox, while most would probably spend only a few years at it, especially during their younger days, and then return to home dioceses or religious houses.

I don't know what bureaucratic difficulties such a change might involve or what delicate ecclesiastical negotiations might be necessary to bring it off, but the idea seems to be worthy of consideration, anyway. Certainly the present haphazard, catch-as-catch-can method of handling the problem is unsatisfactory.

BECAUSE I have visited literally dozens of secular campuses in recent years and have noted how generally ineffective the Catholic witness is on them, I may have become somewhat obsessed with this problem. In any case, my thoughts turned that way again not long ago when I was the guest of a religious community of priests who conduct a diocesan high school. Most of these priests were teachers of chemistry, geometry, bookkeeping and other non-theological subjects. Again, the use to which priest-power was being put was baffling.

I asked myself what effect this particular community of well-educated, highly intelligent clerics might have if it were located near a university campus and gave continuing public witness to the Catholic faith there. The Fathers seemed to be ideally suited to the work. Their Order is bound by rule to the exercise of the full liturgical life, which is now being carried out almost in secret in a private chapel where the solemn recitation of the Divine Office is heard only by God and every morning twenty or more unattended Masses are celebrated at "side altars." The members of the community have little opportunity to use the theological training, scriptural studies, or other expensive ecclesiastical education which they received in Catholic universities in Europe and America. Inevitably, their interest in such matters wanes the longer they are out of the seminary. If they were to become involved in the university apostolate, they might be stimulated anew by the intellectual life of the university and specialize in relating Catholic thought to what the students are learning there. And of course they could also provide the pastoral care which students and professors desperately require.

I asked some of the Fathers about this. Many said that they were frustrated by the secularity and triviality of their role as geometry teachers and mothers' club moderators. They thought the idea was splendid—but then they pointed out that the Order is obliged to keep the high school going and simply cannot turn it over to laymen, pack up and leave for the nearest secular campus.

Another possibility might be found among certain communities of Sisters. With thousands upon thousands of Catholic young women in secular colleges, surely there is a role for educated nuns to play there. I have long thought that the general scope of the American nun's work might be broadened. This could be one way of doing it. The establishment of convents that would be study centers (for the teaching of theology especially but also for the teaching of all branches of Catholic culture) as well as retreat headquarters for secular campuses does not seem out of line. Sisters-on-campus (or just off the campus) could sponsor lectures, direct individual Catholic studies, offer special counseling, and help in any number of ways to make religion a vital concern to students.

As it is, the employment of nuns is so narrowly channeled, even in parishes, that there must be a great waste of intellectual power among them. In most places the Sister's professional contacts are limited to children, adolescents, and fellow nuns. The result is often a hot-house conventual piety that cuts the Religious off from the very world she is vowed to serve. But, with the changed role of women in the world, has not the time come to broaden the apostolate of the nun, at least those who are not bound by rule to the cloister and the contemplative life? Wouldn't it be better to have Sisters doing what they can do well for secular college communities than have them opening still more ill-equipped, poorly staffed, inadequate Catholic colleges?

You can tell from all this that I have been doing some negative thinking about the general Catholic approach to the educational phenomenon in the United States. We seem to be bogged down by outmoded methods, unrealistic appraisals of the situation, and a lack of overall planning. To counteract the negativeness, I have tried to offer a few positive suggestions. It is quite possible that they in turn are not realistic. But I hope that they will at least stimulate some that are.

JOHN COGLEY

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Together at Harvard

I SUSPECT that the recent four-day Roman Catholic-Protestant Colloquium at Harvard will be recorded in ecumenical history as some kind of milestone. Daniel Callahan and I participated from The Commonweal, and we both thought it a remarkable and successful affair.

There was, for one thing, the fact that the meetings took place where they did. I am sure the Protestant founding fathers of Harvard would have been horrified at the prospect of serious dialogue with Roman Catholics, and many Catholics would still reciprocate. That these meetings took place at all is a good indication of how much closer Catholics and Protestants have become in recent years.

Secondly, there is the fact that participants in the Colloquium were primarily scholars from universities and seminaries all over the country. Although it is hard to see how a university lives up to its intellectual charter when it fails to provide for the serious consideration of theology on its campus, many still fail to do so. This Colloquium should do much toward establishing the Protestant-Catholic dialogue on a solid basis in academic circles.

Finally, there was the fact that a series of lectures by Cardinal Bea was an integral part of the Colloquium. By virtue of his own personality, of his role as head of the Secretariat for Christian Unity, and of his relationship with Pope John XXIII, Cardinal Bea gave the entire proceedings a unique flavor which inevitably set them apart.

The Harvard Colloquium was carried out under the auspices of the Charles Chauncey Stillman Chair of Roman Catholic Theological Studies, established at Harvard in 1958 and occupied until recently by Christopher Dawson. If a demonstration of the value of Catholic-Protestant dialogue on secular campuses was needed, the Colloquium supplied it.

The spirit of the entire proceedings was open, irenic, Christian. This, I think, reflects the basic fact: the growing hunger for Christian unity, a desire which the Ecumenical Council immeasurably strengthened. As Cardinal Bea said, "Already the preparation of the Council and its discussion have brought a divine blessing on all Christians. It has clearly shown how Christians of every denomination desire unity intensely."

But there is, of course, more involved than simply a desire for unity—there is, as Cardinal Bea said, "a new realization that all Christians of any and every denomination belong to each other." At these affairs no one tries to minimize real differences, but I do find a growing realization of the implications of a common Christian baptism and of the fact of Christian oneness.

The daily lectures by Cardinal Bea and others were open to the public and were televised for a larger audience. The work of the Colloquium itself was carried on by the one hundred and fifty scholars and theologians in four separate seminars, which met every morning for three and a half hours of hard discussion. The seminar topics were "Biblical Studies: Record and Interpretation"; "Symbol and Sacrament"; "The Reformation as History"; and "Conscience in a Pluralistic Society." I cannot pretend to report on the proceedings *in toto;* I can only give a few impressions of the seminar in which I participated, "Conscience in a Pluralistic Society."

Mine was, I suspect, the least interesting of the four seminars, or perhaps it is just that I have been in so many discussions on this subject that I was more interested in what was being said in the other seminars. Nonetheless, it seemed to me that my group too was breaking precedent, both in what the participants chose to ignore and what they chose to discuss.

What they ignored were the bread-and-butter issues we have discussed and argued over for years—birth control laws, federal aid to parochial schools, anti-liquor and gambling legislation. What they discussed were more fundamental questions—the relation of morality and religion, how conscience is formed, the differences between the Catholic and the Protestant approaches to moral questions. In short, the Protestant participants were more interested in how the Catholic conscience arrived at a position than in the position itself. The same was true for the Catholics.

Was there a meeting of the minds? No, but there were, to use Father Gustave Weigel's phrase, some indications of "convergence." The Catholics did not abandon the Natural Law, but there was much more emphasis than there used to be on a specifically Christian ethic, and when Natural Law was discussed there was much more tendency to be less certain, more tentative about its prudential applications. On the Protestant side, I sensed a feeling that "existential ethics" was nearing exhaustion, some appreciation for the fundamental notion of Natural Law theory and more emphasis on the authority of the Church in the formation of conscience. There was no perfect agreement between Protestants and Catholics, but differences cut across religious lines and the extreme polarization of views that was once characteristic is gone—hopefully, forever.

These, then, are my impressions of what I consider an historic occasion. The distance between us is still great, but we have made a beginning—considering the Council, more than a beginning. I left Harvard filled with hope for the future.

JAMES O'GARA

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An Examination of the Prevalent Christian Stance

Science and Religion

JULIAN R. PLEASANTS

WHEN a priori meets a priori the outlook for fruitful dialogue cannot be very bright. Such is, at least, one moral to be drawn from *Science Ponders Religion* (Appleton-Century-Crofts. $5.) edited by the Harvard astronomer Harlow Shapley and published in 1960. Yet I think reading it can be fruitful for anyone trying to find a point of insertion for the Christian Gospel into the modern world. If the reader can just keep his temper in the face of an exasperating cocksureness and an anti-supernatural context, he may begin to see how much of the prevalent Christian stance is a priori, and how much of this book is a reaction to it.

The position of most of the eighteen scientists who ponder religion in these pages is simple enough. They all agree, disarmingly, that religion is a good and necessary thing for men and society. In one form or another they define religion as man's adjustment or response to his total environment. The a priori position comes next: the success of evolutionary science in explaining man's physical environment is taken as assurance that science now can, or soon will, explain man's total environment. Therefore, religion, with all that it offers for the development of man and society, can now be based on science, though this new religion will, of course, have a life and ritual of its own.

The place for the religious reader to be on his guard is in the very beginning, at the gracious concession that religion is a good and necessary thing for man, and especially for society. It is a trap, and what is more, it is a trap, not of the scientist's making, but of the religionist's making. If the partisan of religion unreservedly accepts the role of temporal savior which these authors concede to historical religion, and tries to resist on this front the displacement of revelation by science, he may find himself tied in knots by these scientific cross-examiners who can spot everybody's a priori but their own.

For example, some of the authors expressly concede that the fundamental tenets of society, the value of the individual, and the brotherhood of man, are religious in origin. They simply add that once these principles have proved their worth in social life, they belong to experimental science and do not any longer need a supernatural buttress. In fact, they suggest, visible results may prove more effective as motives for moral action than remote rewards and punishments.

Religious spokesmen have made things easier for these scientist-critics by exalting supernatural religion as the chief source of social and moral insight. What ought to be, however, is not always experimentally verified: seeing Christ in our neighbor is indeed a glorious thing; unfortunately it is no guarantee that we see our neighbor's need, or understand it, or know what to do about it. This kind of awareness is less a service rendered to mankind by religion than a service rendered to religion by mankind, through its artists, poets, playwrights, composers, story-tellers of all kinds, journalists, rebels, revolutionaries, and more recently and more indirectly, by its scientists.

What we call the social doctrine of the Church is hers by adoption, not by generation. The role of prophet in the modern era is not noticeably a religious function. Indeed, to the extent that a religion is a "kept" religion, dependent on the institutions of society, we must expect its prophetic role to be lost in its "profit roll."

If the services of supernatural religion to society are going to be listed on a historical basis, some of its disservices also need to be taken into account, to see what the result may be. Only a few of the authors attempt to do so, calling attention to holy wars, atrocities, persecution of advancing knowledge, perversion of the purposes of government and a road-blocking habit of viewing particular social arrangements as God-given means to meet human needs, rather than as human means to meet a God-given need.

THE CLAIMS of science to improve on revelation as the basis of a socially useful religion are, of course, a priori, yet the attitude is understandable. For some centuries now, religious spokesmen have been selling short the potentialities of science for improving man's state. The optimism of these scientific authors is in part a consequence of science's easy victories over the straw men erected by religious apologists. As a result of these victories, we have been forced to concede

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that men do not need religion in order to get the hay in, to avoid hail and earthquake, or to make money. We have almost given up the notion that they need religion in order to avoid sickness and recover health, physical or mental. But nearly all of us, I suspect, bridle at the suggestion, which is really the burden of this book, that supernatural religion is not an essential ingredient of a viable society, and that human resources and human motivation can accomplish the job better.

Yet this hypothesis looms very large in the experiment of the modern world. Scientists come to the experiment flushed with their successes in the physical order. Religious people come to this experiment, the experiment of the pluralist society, with a double fear. On the one hand, they may very sincerely fear that the modern world cannot succeed, because of an insufficient religious base. They may be convinced, with much evidence on their side, that the irrational forces which ever threaten human society will never be checked by the rationality of a "scientific" religion, but only by the super-rationality of revealed religion and eternal sanctions.

Indeed, a few of the scientists in this book share the same pessimism. One of them laments: "I do not think the great bulk of people will accept the austerity of a rational religion any more than they will accept the austerity of science. This is not the age of science, I'm afraid; it is the age of scientific techniques, of scientific results, but not of scientific attitudes. If any mass religion is likely to displace existing ones, I would say it is something like baseball, with the Red Sox or Tigers as local tribal deities."

But religious apologists may also come to the experiment of the modern world with an even more strength-sapping fear, a fear that the world *will* succeed without a supernatural foundation, and thereby destroy the religious "sales pitch," our only hope of showing the relevance of religion to modern life. We would then face the harrowing prospect of "selling" religion to the man "who has everything" or thinks he soon will. If we cannot convince men that the world needs religion, even to achieve its own ends, how can we ever reach them?

Before we again sell science short on its claim to be the underpinning of a new and viable society, we had better recognize two new factors in the situation, two shifts in the balance of power between religion and science. The first of these arises from the very temporality of historical religions. If religious motivation has had a potent role in temporal affairs, and no one is denying it, we must also admit that much of that motivation was itself temporal, the good weather, good crops, good health, victory over enemies, preservation from catastrophe, which were somehow associated, however irregular the connection, with the practice of religion.

Not only is this temporal motivation being taken away from religion, it has gone over to "the enemy," to science and technology and organization, the new Providers. The temporal wattage of religion has been short-circuited; it doesn't have to go up to heaven and back. Religion has simply lost the powerful immediacy it once had. We are in a position now to see how eternal sanctions compare in motive power with the "blessings" and "punishments" of day-to-day living.

But science has not only stolen the temporal, material thunder of historical religions. It has uncovered a vein of temporal idealism, and there is as yet no telling how rich the lode may be. I mean the theory of evolution applied to human culture and society. Before we begin our usual belittling of anything which calls for self-sacrifice without a personal reward, we should remember that in its Marxist form this temporal idealism has produced some remarkable examples of personally unrewarded dedication, more than one heroic person, sacrificing in the interest of others the only life he thought he had.

Evolutionary theory has knocked out the religion of inevitable progress, but it offers a feeling of temporal hope, a sense of vocation in time, a consciousness of wider human meaning for each individual existence. Much of religion had somehow lost this community consciousness, Christian life being a personal journey through a static world to an individual salvation.

FORTUNATELY, religion is now recovering the early Christian sense of corporateness in space and time, and I personally credit the evolutionary ferment with contributing to its reappearance. I hope that the religious and evolutionary ideals can eventually be seen as complementary, not competitive, but meanwhile let us not underestimate the stimulation of the evolutionary dream in its own right. By contrast, religious apologetics has often shown a complacency in human failures amounting to a vested interest. It has looked on hunger, sickness, social breakdown as ways of bringing a man to his knees—perhaps it does not know of any other.

If not, I think this book can do a service to religion by making us face the possibility (it is only a possibility; the experiment remains to be done) that religion would have to promote itself on the basis of its own merits, and not on the basis of its fringe benefits. We might even begin to suspect that that was how God had planned it; that, since the start of the new covenant, He has not cast religion as the keeper of the earthly

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city. In support of that thesis, I offer briefly two highly unofficial, but also very plausible opinions.

The first is that of Charles Péguy in *Clio I.* Madame L'Histoire is describing the basis of man's freedom to accept or reject Christianity: "Your whole apparatus is built and founded on there being a risk. . . If you cut out anything, my friend, any of man's miseries, sickness, poverty, death, all would be lost. . . For then the whole world would want to enter, and there would be a rush. . . The risk must be preserved, integrally." For Péguy, this is not theory only, but historical fact. "Humanity as a whole has not changed noticeably since Jesus. . . After, as before, there have been terrible misfortunes; plagues as bad as the plagues of Athens, dreadful wars, hatreds, impurities; man has hated and massacred man." Indeed, he insists that the modern world, which he also insists is un-Christian, is no worse as a society for being un-Christian. "For the first time since Jesus we have seen under our very eyes . . . a new world arise . . . and grow, after Jesus and without Jesus. And what is more, my friend, and it cannot be denied, it has succeeded."

The most powerful expression of the view that God refuses to religion the role of temporal savior occurs in Dostoevsky's "The Grand Inquisitor" in *The Brothers Karamazov.* Here the three temptations offered to Christ by Satan in the desert are seen as the perennial temptations he offers to religion: to lead men by the banner of earthly bread, to overawe them by miracle and (unnecessary) mystery, to be the unifying force of a universal society, in alliance with the state. With the power of his pen, Dostoevsky makes it seem utterly alien to the spirit of Christ to demand that the world come groveling to His feet because it cannot manage its own affairs.

The mere consideration of this revolutionary attitude by concerned Christians might bring some remarkable practical consequences: we might begin to appreciate the role of human motivation, good but still human, in reinforcing supernatural motivation, instead of putting all our emphasis on the latter's efficacy. We might begin to admit that a problem like the one raised by Harlow Shapley in his opening article, the problem of war, has not been solved by the historical religions, which indeed seem incapable of distinguishing in practice a just from an unjust war. We might begin to realize the need and the urgency of bringing every human resource of enlightenment and motivation to bear on a problem whose existence should by now have amply proved that sanity and sanctity are not convertible.

In addition, we might begin to take a new and harder look at the "symbiosis theory" of church and state, and no longer feel put upon when the state chooses not to recognize the symbiosis. We might feel less attached to a Regents prayer whose blessings are interpreted by the vast majority of children in a purely temporal way, making them sitting ducks for the arguments of their own generation of scientific humanists.

Finally, we might be able to give ourselves unreservedly to the pluralist experiment, to what Maritain calls "the secular temporal hope," without a secret fear of both its failures and its successes. While pluralism is, religiously speaking, a tragedy, since it means that so many people have missed all or part of the "good news," we might begin to see the resulting secularization of institutions, the recognition that they are limited means to limited ends, as a positive good. We could then look to such institutions for service, rather than servility, the service of achieving their own, rather than strictly ecclesiastical ends. Meanwhile we would be forced to grope for a new, and perhaps the real relevance of religion to modern life.

To Christ, Our Lord: A Nun Remembers Her Bridal Day

Remembering, as brides of years will do,
I see the laundry tubs where roses kept
the day before our wedding. Light was bleak;
a typical March day. I hear the creak
of rubber ice when, lightly though I stept,
deep ruts cast silver splinters at my shoe.

There were wide puddles where the clothesline stood.
Part of my trousseau shimmered in the sky
that shimmered in the water where it hung.
I could not reach it, being small and young,
and had to ask a taller passer-by.
My hair blew soft and brown. It felt so good

floating upon the breeze. Tomorrow's veil!
My floating hair shorn! Freedom! Skimming feet!
My very thoughts would stiffen and go dry.
I had not chosen Him. He heard me sigh.
The wedding was tomorrow. I must greet
His Love with love. That Love had made me pale.

Fearing decorum, discipline's stern walk
through the dry places of the lands He gave—
what would He make of me? Some stiff, dull thing
plodding to schools, too circumspect to sing,
too absent-hearted, too absurdly grave.
Not one light smile would limber up my talk.

He left me free to come with wild distaste.
I came to Him. Love called me and I came.
The years since then have stood so shimmering still.
Whole girlhoods of mysterious memories fill
my bones with song, and light a radiant flame
like Van Gogh's Sunny Midi, warm and chaste.

SISTER AGNES, C.S.J.

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Two Months Later, a Dead Issue on Campus

Sit-In at Georgetown

FRANCIS E. KEARNS

ON THE EVENING of February 12th fifteen Georgetown University students—fourteen whites and one Negro—were arrested for staging a sit-in demonstration at a diner located in Arlington, Virginia, a short walk across Key Bridge from the university campus in Washington, D. C. At first it appeared that the incident would offer a dramatic answer to the frequently heard charge that Catholic students are indifferent to problems of racial justice. But the demonstration was met with casual indifference, if not outright fear, by students, faculty, and administrators alike, and now, two months later, the Arlington sit-in is a dead issue on the Georgetown campus.

My own interest in the Georgetown students' sit-in was keen, since a few years ago I had the opportunity to play a minor role in a similar demonstration at the University of North Carolina in Chapel Hill. The aim of this agitation was the integration of the town's restaurants, and although considerable resistance to integration was initially displayed by the average North Carolina student, that goal was soon achieved. Its attainment could be directly attributed to the activity of student leaders and faculty members, on the one hand, and to the agitation carried out by local church groups, on the other.

Thus, while the student newspaper was editorializing for integration of the restaurants, the YMCA and other religious clubs were gathering student support. Moreover, local Catholics played a vigorous part in the integration effort. A Newman Club officer helped to draft an appeal to the restaurant owners which was signed by every priest, minister, and rabbi in Chapel Hill; a Catholic math professor served as co-chairman of a committee of townspeople and faculty members working toward integration; and the local Newman Club chaplain conducted a special discussion series on the social encyclicals.

At Georgetown, on the other hand, the general reaction was one of apathy: neither *The Hoya,* the student newspaper, nor *The Courier,* the student news magazine, commented editorially on the Arlington sit-in; when a motion to commend the demonstrators was introduced in the Student Council, a vote was postponed indefinitely. The university's Student Personnel Officer issued a press release stressing the university's non-involvement; and a student-faculty petition calling for the administration to support the demonstrators' moral position met with considerable resistance and has as yet elicited no response from the administrative office to which it was directed.

The indifferent response at Georgetown is puzzling, particularly in view of the American hierarchy's frequent pronouncements against segregation and repeated calls for the laity to take an active part in the struggle against racial intolerance. Indeed, during the same week the Georgetown demonstrators were carrying out their sit-in, Archbishop O'Boyle of Washington, D. C., was calling on Catholics of the Archdiocese to direct their Lenten sacrifices and prayers to the apostolate of racial justice.

ONE OF the reasons for student apathy at Georgetown is, obviously, the generally pragmatic and circumspect view of education adopted by today's college students, regardless of whether they attend secular or Catholic colleges. In spite of a certain enthusiasm for such projects as the Peace Corps, the average student realizes that as a future member of the diploma elite he will step easily into a managerial position in our affluent society: he displays no particular penchant for rocking anybody's boat. Thus at Georgetown it is a matter of local pride that the school has one of the few student bodies wealthy enough to field a polo team, and sports car ownership is a major student status symbol.

Moreover, a lack of commitment seems to be what is expected of the student by the adult world. Writing in the October, 1961 issue of *Harper's,* Philip Rieff points out the American view of college years as a time set aside for what is in our society the extraordinary privilege of a great deal of unearned leisure.

"But the students are expected to pay a price for their privileges in the form of good behavior," Rieff observes. "To be idealistic and, above all, to try to carry that idealism into demonstrative political action is to take unfair advantage of one's special situation as a student. It is to perversely reject the pleasurable and cozy isolation from the real adult world . . . which has been arranged by a great deal of adult effort and expense."

Perhaps apathy is not the major reason for the avoid-

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ance of "causes" on the Catholic campus. An even more important reason seems to be the general timidity and fear displayed by students at Catholic colleges. In discussing the Arlington sit-in with a class of some thirty sophomores, I discovered a general reluctance among them to express themselves publicly on a controversial issue. This same fear of controversy was underlined recently by Father Laurence Murphy, editor of *World Campus,* in an article in *Ave Maria.* According to Father Murphy, the student reared in a secular education "is more ready to involve himself, to make commitments, to make mistakes, to question" than is the student on a Catholic campus.

Clearly one of the major causes of this timidity on the Catholic college campus is the excessive concern by the administrators of such colleges with student discipline and obedience. Minds educated to view obedience as a matter of religious vow are not always the minds best adopted for setting standards of student conduct.

At Georgetown, attendance at mid-week Mass was required of all students until quite recently. And one of the most frequent subjects of student complaint is still the mandatory dormitory curfew and bed-check. Moreover, though student cheating is a growing problem at every American college, one finds little attention given to the ethics of higher studies in either the school catalogues or the student handbook. On the other hand, these publications devote considerable attention to the type of clothing appropriate for a "Georgetown gentleman."

It is still the exceptional Catholic college which has a powerful student government, a student-directed honor council, or a genuinely free student newspaper. In regard to student newspapers, it is still a general custom at Catholic schools to employ faculty "moderators" whose function it is to exercise prior censorship.

At the major secular campuses, on the other hand, the student newspaper is assigned a faculty "adviser" who may be consulted at the discretion of the student editor. The lack of genuine authority given to student leaders on the Catholic campus was vividly illustrated in the recent incident at Catholic University involving the removal by the administration of the names of Fathers Murray, Küng, Diekmann, and Weigel from a list of speakers prepared by a student committee. The students were free to suggest speakers so long as they suggested the "right" speakers.

The unresolved problem of authority and discipline on the Catholic campus has resulted in a timidity which robs the Catholic student of that sense of personal responsibility requisite for significant participation in civil rights agitation. As Justus George Lawler remarked in *The Catholic Dimension in Higher Education,* "Within the school this abuse of obedience may take the form of a suffocating uniformity and conformity which, while occasionally tolerating free discussion, quite frequently

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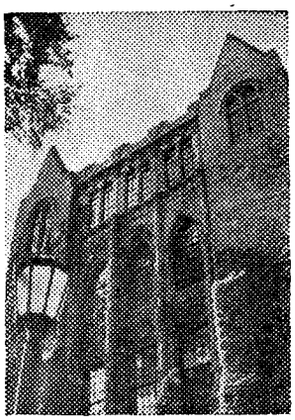

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interdicts free action, even where prudence would require it."

ONE WOULD suspect that the timidity of students at Catholic colleges would, in the end, be more than balanced by the stimulus towards personal commitment found in the Church's social encyclicals. But the truth of the matter seems to be that these encyclicals are not being taught on the Catholic campus.

Referring to the theology courses offered at Catholic colleges, Father Murphy reports: "We give our young people standards by which they can examine their own consciences and come to moral conclusions about their personal lives. On the other hand, we have not succeeded in giving them a really well-formed social conscience, or a strong sense of responsibility for the direction of social institutions . . . we stress the institutional aspect of the Church, the juridical aspect, at the expense of a strong sense of community, of the Church as a whole people."

At Georgetown, where students follow a theology program similar to that maintained at many Catholic colleges, four semesters of theology are required. But of these only one semester is devoted to the encyclicals, and here almost the entire course is spent on *Casti Connubii*, Pius XI's encyclical on marriage. As a result, most Georgetown students to whom I have spoken have never heard of *Mystici Corporis*, *Quadragesimo Anno*, or *Mater et Magistra*.

At most Catholic schools I have visited theology seems to be regarded by the students as strictly a "gut course," much the equivalent of physical training or required R.O.T.C. on the secular campus. But this situation can hardly be blamed on the teachers of theology. What seems to have happened is that the administrations of these colleges have decided to allot their resources to areas of study where they can compete with the secular schools—to the physical sciences and languages, for example. Consequently, theology teachers have become burdened with the most crowded classes in the college and it is only natural that they must limit discussion, abandon term papers, and employ only short-answer quizzes.

It might be expected that the lay faculty on the Catholic campus would stimulate students towards a sense of social concern. The attitude of the Georgetown lay faculty to the student sit-in at Arlington is probably best illustrated by its response to a widely circulated petition calling for support of the demonstrators.

This petition made no judgment on the legal position of the demonstrators, but merely called on the Georgetown administration to temper its earlier declaration of complete non-involvement. The petition expressed the fear that the official university press release would give the impression that a Catholic university was not interested in social justice. It urged that future releases re-

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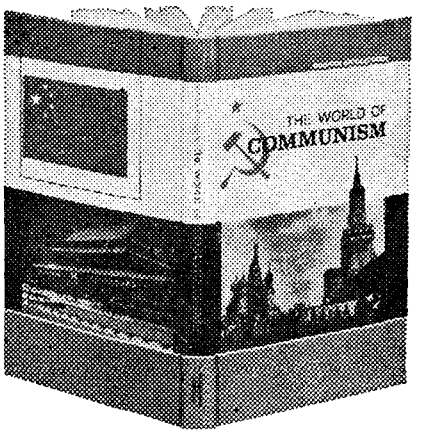

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affirm the Church's stand against segregation and support the demonstrators' moral position.

On the whole, the reaction of the lay faculty to the petition was thoroughly sympathetic, but this sympathy was tempered by the general feeling that the petition would be a futile gesture, that the Jesuit administration would not be greatly interested in the lay professors' opinion. Such pessimism seems to have been well founded, since, despite the fact that the petition received about three hundred and fifty student and faculty signatures, no reply has yet been made by the administration.

What seems to make the lay faculty an ineffectual force in helping students to implement racial justice is the general inferiority complex of lay teachers in their dealings with clerical administrations. At Georgetown, as at many Catholic colleges, the lay faculty are given no employment contracts, the administration refuses to cooperate with the annual American Association of University Professors salary poll and there is no university senate.

Given the absence of these institutions, which are fairly widespread in secular schools, it is no wonder that at Catholic colleges the lay faculty are no less timid than the students. It is important to note here, however, that I am not saying academic freedom is absent from the Catholic campus. Indeed, such studies of university life as Caplow and McGee's *The Academic Marketplace* indicate that there is more freedom for faculty members to express their opinions on the Catholic campus than on the secular campus. But what seem to be missing on the Catholic campus are meaningful organizations through which the opinion of the lay professor can have an actual and visible effect on administration policy.

AN analysis of the response of the Georgetown campus to the Arlington sit-in would be incomplete without further reference to the administration's attitude. This attitude is clearly seen in the official press release: "The university did not approve this demonstration and is not involved in any way except for her understandable interest in her students, since she stands in the place of the parents of these boys. The university's position with respect to its students is that they are all young adults and their actions and decisions are their own, not those of the university. We are investigating the facts and are urging the boys to contact their parents immediately so that the students' best interests will be protected."

The difficult problem left unanswered by this communiqué is just how the university can exercise a paternal care for the demonstrators and yet at the same time protect their right to make free decisions. Unfortunately, the paternal care exercised in this case seems to have dissuaded the students from their original in-

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tention to make a contribution to the struggle for racial justice in Virginia.

The students had originally sought help from the NAACP and were being advised by a lawyer assigned by the Association. However, on the day following the sit-in the university entered the case when the demonstrators were visited by Father John Devine, Director of Student Personnel, and a university lawyer whose aid they had not requested.

Shortly thereafter, the students were asked by Father Devine to choose whether they would continue to be represented by the NAACP lawyer or whether they would accept a new lawyer suggested by the university's legal representatives. The fourteen white students chose the new lawyer and the Negro student chose the NAACP lawyer. Local NAACP officials were dismayed by the university's actions, particularly since, as one of them told me, it is now believed that the procedure adopted by the white students' new lawyer will leave unchallenged the local Arlington custom of segregation in restaurants.

But my reason for discussing the sit-in demonstration by Georgetown students is not to single out the Georgetown administration for criticism. There is little doubt that, unfortunate as the university's action may have been, that action was taken with the students' best interest at heart. Moreover, the present Georgetown administration has shown an increasing responsiveness to student and faculty opinion.

Consequently, compulsory mid-week Mass attendance has been abolished, curfews are gradually being abandoned for upper-classmen and beginning this year, a special one-credit course in Catholic social teaching will be required of all seniors. Caught in the web of special problems created by the idea of a Catholic university, the current administration has shown a growing determination to deal intelligently with these problems.

My reason for discussing the Georgetown sit-in is rather to point up a problem that Catholic colleges will increasingly face if their students are to commit themselves to the spirit of the social encyclicals and assume an important role in agitation for racial justice. That problem, simply stated, is this: are the current concepts of authority, discipline, and obedience widely held by Catholic college administrators appropriate for the age we live in? Do they help establish a sense of community among students, faculty, and administration? Do they foster a sense of personal commitment and an informed social conscience in the student?

These are difficult questions. Unfortunately, they will not be answered if Catholic publications refuse to discuss specific sensitive issues on Catholic campuses, if Catholic professors abstain from public discussion of their administrations' policies, or if diocesan newspapers regard controversy in the Catholic colleges as a private affair.

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The evil can show itself in several ways. You can regard Pirandello as so abstract, so immersed in a purely intellectual game that you miss entirely the deep passion of his work, a passion set apart from its traditional treatment in drama by its fusion with intellect, its being made to rise out of intellect and especially from the clash of mind with itself and with the enigmas of existence. Or can you deliberately play down the metaphysical aspects in order to release the sheer theatricality, turning the work into physical farce, the way Tyrone Guthrie did a few years ago in his rambunctious and soul-killing production of "Six Characters" at the Phoenix. Only when you understand that to see Pirandello whole means to see ideas and action in the most thoroughgoing fusion can you do his work justice in the mind and in production.

William Ball is a director who does see Pirandello whole and who has the taste, wit, mind and inventiveness to mount what he sees with nearly flawless beauty. His production of "Six Characters" is by far the finest I have ever seen, nor have I any hesitation in saying that I cannot imagine there ever having been a better one in this country.

He has used a new translation by Paul Avila Mayer, which gets him off to a flying start, since the English version that has most frequently been used up to now, the one by Edward Storer, is stiff and in many places archaic and is, moreover, based on a text which does not incorporate the changes, especially those affecting the final scenes, which Pirandello continued to make. Mayer's rendering is based on one of the late texts; its English is immensely lively and accurate, colloquial where that is called for and grave, lyrical or declamatory when those qualities are required.

On this floor Ball has constructed a miracle of subtle staging. The key to "Six Characters" is of course in the relationships and interplay between the troupe of actors and the family that has come to get its "story" per-

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formed. Ball handles this interplay with brilliant craftsmanship, creating an extraordinary rhythm of speech, gesture and movement, maintaining through the most imaginative and finely paced groupings the tensions and ambiguities that hold the two "casts" in equilibrium with one another, just as illusion and reality, the play's subjects, are held in the richest balance.

In a production so beautifully of a piece as this one is, it seems superfluous to single out individual scenes for praise. But two retain a special resonance in my memory. One is the first appearance of the family, who after a momentary failure of the lights on the stage where the company is rehearsing, are revealed in a compact group at the rear, swaying silently from side to side and bathed in a thin light; it is a shattering moment. The other scene is that in which the stepdaughter pleads with the absent author to "write our play!" and his presence is overwhelmingly evoked.

The performances are on a level with the direction, and indeed in some cases seem to have been elicited by the direction like a genie from a bottle. Jacqueline Brooks, for example, has never been noted for more than routine capacity in the classical roles she has been assaying, but she plays the stepdaughter with truly splendid verve and ferocity. As the director of the acting company Michael O'Sullivan is superbly the figure of Pirandello's intention: vigorous yet whimsical, put upon, diplomatic and long-suffering, a hard-headed man of the theater who is nevertheless swept up into a new dimension of experience. Among others I might mention are David Margulies and Anne Lynn of the acting troupe and Richard A. Dysart as the father. But with the exception of James Valentine's somewhat strident and oratorical conception of the son, the performances are deserving of nothing but admiration.

In case I have failed to make it clear enough, I will say again that this "Six Characters" is not to be missed. You are not likely ever to see Pirandello presented with greater imagination and vivacity or with greater fidelity to his complex vision of the relationship between levels of truth and his passionate inquiry into the nature of reality. You are not likely, for that matter, to see any play this season which comes close to matching the pleasures and excitements of this one. (*At the Martinique*)

It pains me to have to add a note of warning about another Pirandello work being presented off-Broadway these days. It is an extremely minor caprice of its author, something which has been translated as "Call it Virtue," and its one-joke, one-conceit equipment very quickly runs down. But even considering the material he had to work with, its director Amnon Kabatchnik comes off terribly; he is, on the basis of this work at least, as shabby a director as William Ball is a resplendent one. (*At the Astor Place Playhouse*)

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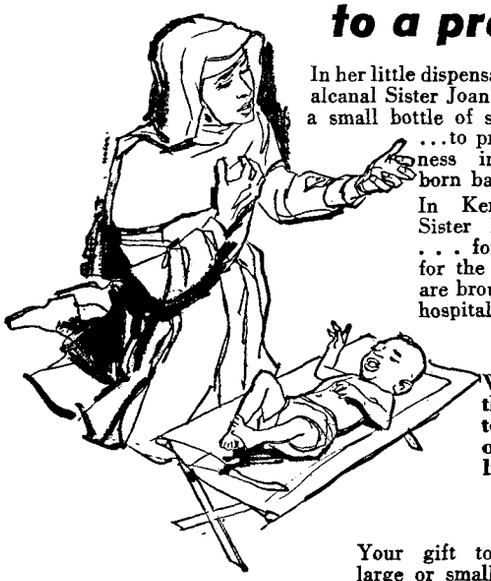

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As a stage play, Ira Levin's "Critic's Choice," about a hard-hitting drama critic who is faced with the tough problem of reviewing his wife's play, was only so-so. The movie version, designed as a vehicle for Bob Hope and Lucille Ball, is only more so-so. Hope is a strange choice for the role of a serious drama critic who is required to do a little heavy thinking every now and then. He really tries to become this man, but throughout most of the movie, he is the usual, bright, wise-cracking Hope. As his wife who takes her first (and probably last) play-writing stint very earnestly, comedienne Ball is somewhat wasted, and she winds up playing straight-man, although a very pretty one, for Hope's jokes.

Some of the lines, about every-man-a-writer and

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every-man-a-critic, are quite amusing; and some of the funniest cracks are put over by the precocious son (Ricky Kelman) of Hope and his former wife (Marilyn Maxwell). When director Don Weis tries too hard to turn this talky and static stage play into a lively movie, he resorts to slapstick; and one scene, in which drunken Bob goes to the theater to see his wife's play and practically falls out of the balcony, is low-grade burlesque that ruins what plot the picture has. Critic Hope ought to review *this* movie.

SINCE I didn't see the stage production of "Bye Bye Birdie," I shall not attempt to compare it to the movie, but surely this popular musical comedy couldn't have been as vulgar as the film version. The idea of kidding teenagers, their speech, their dress, their persistent telephoning, and their fanatic adoration of a current idol is amusing enough; but the film camera, with its insistence on close-ups and a certain amount of realism, has brought this kidding down to a low level and seems to be pandering to the audience it hopes to kid.

Some of the lines and situations in "Bye Bye Birdie" are very funny; and at times director George Sidney actually uses a movie technique to show the rise of rock-and-roll singer Conrad Birdie (Jesse Pearson), the constant chatter of teenagers in Sweet Apple, Ohio, during the "Telephone Song," and the efforts of song-writer Dick Van Dyke to cheer up fiancée-secretary Janet Leigh with "Put on a Happy Face." But most of the movie is rather old-fashioned stuff concerned with the tiresome devotion of swooning highschool girls for Conrad Birdie, who looks even worse than you'd expect in a tight, gold lamé suit. Ann-Margret is cute as the lucky fan who's to receive Birdie's farewell kiss before the hip-swinging singer is drafted, but her cuteness is calculated—as are most of the effects in "Bye Bye."

The film lacks spontaneity as if the cast were overrehearsed. Ed Sullivan, playing himself, plays himself to perfection. The picture's brightest surprise and joke is put over by deadly-serious Maureen Stapleton in space shoes and a fur coat doing a brilliant satire on a possessive mother. What "Bye Bye Birdie" needs is a little more taste and some light touches to offset its materialism. As it stands, it's for the birdies.

FOR audiences who could accept the idea that Debbie Reynolds, as a famous Broadway and Hollywood musical comedy star, would possibly adopt and be happy with six homeless orphans, there's "My Six Loves," a slick, little movie that has a cast better than its story. Director Gower Champion, who it happens directed the stage version of "Bye Bye Birdie," does the best he can with his hard-working actors, but the plot is really against him. Eileen Heckart is excellent as Debbie's perceptive, snappy secretary and comes into her own when the two women get to Debbie's Connecticut house

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where the exhausted actress is supposed to be taking a rest.

No rest for Debbie when she takes on the six parentless kids, but she does get help from the local minister (Cliff Robertson) and plenty of discouragement from her producer (David Janssen) who seems to have more sense than anybody and is convinced Debbie belongs on the stage and not in Connecticut with a ready-made family. Occasionally "My Six Loves" has its cute touches and wins a laugh, but you have to have a pretty strong stomach to stand its cloying sweetness and surface-skimming jokes.

PHILIP T. HARTUNG

BOOKS

A Radical Proposal for the Alienated Scholar

The Community of Scholars. By Paul Goodman. Random House. $3.95.

by Saul Maloff

PAUL Goodman is guilty of an impressive number of intellectual misdemeanors: he can be jaunty and arrogant, nasty and reckless, quixotic and quirky, waspish and bellicose. He is dismayingly fond of making statements which are both central to his argument and in excess of the evidence at hand; knowing better, as he is a remarkably cogent, vital and colorful writer, an authentic stylist, he flaunts faulty syntax, erratic punctuation, intolerably eccentric locutions, wild stylistic improprieties of all sorts. So hard a case is he that these charges can be made to stick merely by opening any of his books at random. Yet he is certainly one of the small number of intellectuals-at-large writing at the present time whose silence would make a very large difference in the quality and excitement of our intellectual and spiritual life.

The Community of Scholars continues Goodman's ongoing radical criticism of American life and culture, carrying it now into the colleges and universities. That he is unhappy with the state of what Veblen ironically called the "higher learning in America" will come as no surprise to his readers. The sense of urgency which pervades Goodman's thought arises from his sense of our having reached an epochal dead-end in which the community has dissolved and been supplanted by vast faceless bureaucracies, in which the Cold War and its consequent quashing of spirit has become a permanent condition, in which proliferating complexity has everywhere defeated sanity and reason. His analysis of the malaise of the higher learning takes place within this general context of thought, animated by a vivid sense of cultural crisis.

For Goodman, whose passionate bias is toward a return to fundamentals and direct encounter, to that in each situation which is humanly essential to it, education occurs in the confrontation of the young with "learned veterans"—those who have mastered their discipline and revealed that mastery in actual achievement in the world outside. For him college education is, or should be, not vocational or professional, not an accommodation to the needs of the organized system, but the terminal phase of "growing up," so that the student, prepared now, can *commence*.

Instead, according to Goodman, the American college tends overwhelmingly to be merely another manifestation of the rigid society, "imposing impersonal managerial aims," exploiting youth as a *class*, adjusting them to "predetermined use," making of them mere trainees, apprentices. In this process of sterilization and flattening, what is lost is the humanly beautiful possibility of creating, as the college would if it were truly a *studium generale*, "new centers of initiative." In the fragmented community of the contemporary American college, where "learning-and-teaching" is not "for real," "for keeps," the process of growing up itself is blocked, distorted. The maimed result grows up "absurd," disaffected or "commences" into the System. Thus do we perpetuate ourselves as a closed system deadening to spirit and mind.

What has been lost in the calamitous decline since the medieval guilds of teachers and students banded together in free functional association is precisely that great conception of the *studium generale* as a walled city, a community of scholars, not merely outside but in conflict with, in opposition to, the Establishment. The long, cumulative betrayal of that idea of a university is the tradition we have inherited, and superadded to abundantly. We stand now, at the end of that road, having imitated "within the corporation itself . . . the styles and motivations of the extramural powers," having become "a big power . . . with a galloping multiplication of administrators" whose aim is to employ the "business methods" of the Establishment in order more effectively to "produce brand goods for selling and buying." We have put out the fire of dissent.

The college as it is presently constituted is in effect a collusion of trustees and legislators, bureaucratic administrators and career-haunted teachers-turned-specialists, pedants, academicians and "clerks," all of them exerting upon the young the tremendous pressure that swamps the spirit and neutralizes the mind. If there is here no possibility of radical remedy from within, then, Goodman offers, as the climax of his analysis, a "simple proposal." Nothing could be simpler: ". . . let us propose to go outside the present collegiate framework."

Goodman, as usual, means exactly what he says. That is what is so disconcerting about the man: he is perverse enough to say, every time he opens his mouth, exactly what he means, sometimes more but never less: "The simplest remedy is the historical one, for bands of scholars to secede and set up where they can teach and learn on their own simple

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conditions" as "a viable alternative to what we have." Many professors, certainly the disaffected ones, those who are still, however faintly, in touch with the original dream of what, in the coffee shops of their halcyon days, used to be called "the life of the mind," will remember with a flush of surprise and guilt the lyric (and perfectly reasonable) impulse behind Goodman's "modest proposal."

When Goodman proposes secession he means business: he means rent and the cost of equipment and paying the utilities bill; he means quitting and joining. He has in mind actual secession, like that which resulted in Black Mountain College and, in another way, in The New School. (Missing from the list of colleges to which Goodman points as examples, Bennington looms by its absence. Does Goodman mean that Bennington has betrayed its mandate, that it, too, has opted for the System, though in slyer, more chic and less visible ways?) He is thinking of the experimental and progressive colleges, not in Erehwon but here and now.

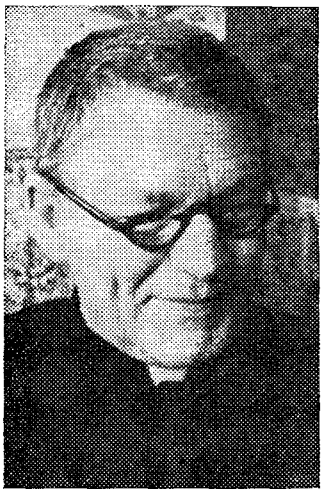
All this barely suggests the extraordinary liveliness, richness and pungency of *The Community of Scholars*, its darting, nervous brilliancy of idea and observation. Here, it is sufficient to say that Paul Goodman is at it again, disturbing our slumber, recalling us to first principles, reminding us that what is always at stake is the human, and the possible.

Transformations

Education and the New America. By Solon T. Kimball and James E. McClellan, Jr. Random House. $4.75.

by John J. McDermott

AT THE close of this book, Messrs. Kimball and McClellan state, somewhat pretentiously, that they "despise, in advance, the critic who objects to our conception of education on the grounds that it lacks a sufficient basis in morality." On the other hand, and herein lies the provocative tension of this work, the nature and possibility of commitment in education is their major concern.



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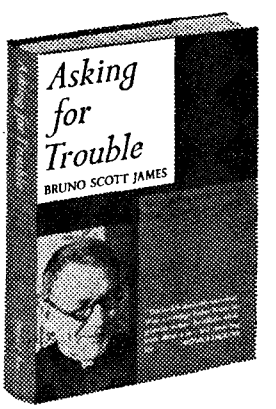

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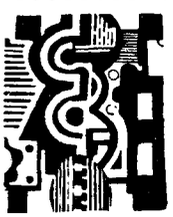

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That Mr. Kimball is an anthropologist and Mr. McClellan an educational philosopher adds to the unique treatment of the problem in question. They see America as characterized by an "enormous capacity to concentrate energy and maintain order" accompanied by an "increasingly problematical nature of commitment in the men and women of our nation."

The first section of the book concerns itself with an analysis of American culture, both generally conceived and in terms of specific referents pertinent to an understanding of the history and problems of American education. It is apparent that the anthropological dimension provided by Mr. Kimball is most effective in giving to even this brief cultural history an unusual breadth of perspective.

The background to the contemporary American educational situation is discussed in terms of the transition from agrarian to industrial America; the role of Main Street towns; the nature of the metropolis and the significance of the corporate society. In such a context, the authors can avoid a merely ideational history of such complicated historical phenomena as progressive education while providing a more content-oriented version of the development of social and political mores as related to educational values.

But it is in the second section of the work, devoted to "Education and Commitment," that this anthropological-philosophical mode of inquiry runs into difficulty. The basic contention is that "commitment is more a matter of social structure than of internal feeling tones of individuals," and, as such, the relationship of commitment to education has to be drastically reworked in our society.

On the assumption, plausible enough, that American society is too complex to yield a clear model of their position, the authors introduce a comparative locus in the form of analyses of "Irish Familism" and "Navaho Reality and Symbolism." Thinly considered and experientially distant, these discussions fail to do the job. On the contrary, the subsequent considerations of American institutional life and the "Sense of

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Self" in American society, while by no means exhaustive, are more revealing of the authors' intentions.

The authors envisage our primary need as learning to see the corporate world of work and production "not as set bureaucratic hierarchies but as complexly interwoven production teams," which thereby demand "new and better intellectual disciplines, a conception of formal education radically different from the one that served us in transition from our agrarian past." In this context, although only sketched and lamentably without any adequate philosophical elucidation, the authors offer us a new schema of studies.

Four formal disciplines constitute this schema: the exact procedures of logic and mathematics; the discipline of experimentation; the discipline of natural history; and the discipline of esthetic form. It is important to note that these do not constitute a curriculum in themselves but are rather "the disciplines of thought an adolescent must acquire if he is to have learned productively." Kimball and McClellan further contend that these disciplines are especially pertinent to American culture and indeed, "are the primordial rules of thought that guide our most fundamental interpretations of the world." In a book remarkable for its wealth of empirical detail, such strong assertions are strangely lacking in significant evidence.

Furthermore, if on the whole this dual mode of inquiry is successful, it is unfortunate that the passion for scientific objectivity and the tendency to place all historical events in an anthropological context tend to give the book a somewhat antiseptic tone throughout. It is true, for example, that Copernicanism has placed man in a state of philosophical jeopardy, but surely the authors could find a more incisive way of describing our situation than by asking whether it should matter "that our vision of the natural world makes all mankind a rather irrelevant cosmic accident."

Far more significant, however, is their effort to analyze valuation in American society and their critique of a strident private self as a necessary point of departure for legitimate

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Open Questions

Life and Holiness. By Thomas Merton. Herder and Herder. $3.50.

by Philip Deasy

UNFORTUNATELY, *Life and Holiness* is not a book that is likely to impress the audience for whom it is ostensibly intended, the Catholic laity. Why this is so must be attributed primarily, no doubt, to the deficiencies of the laity, but the book is not without its own shortcomings.

It isn't that Thomas Merton doesn't raise the right questions. At the end of his first chapter, after noting that we are supposed to be not only the light of the world, but also a light to ourselves and others, he asks: "What then is meant by the light of Christ in our lives? What is 'holiness'? What is divine sonship? Are we seriously supposed to be saints? Can a man even desire such a thing without making a complete fool of himself in the eyes of everyone else? Is it not presumptuous? Is such a thing even possible at all?" Then after further noting that many lay people and even many religious cannot believe that sanctity is possible for them, he asks, "Is this just plain common sense? Is it perhaps humility? Or is it defection, defeatism, and despair?"

What goes wrong is the way the questions are answered. Father Merton calls his essay an elementary treatise on a few basic ideas of Christian spirituality. But "elementary" has a fatally easy way of sliding down into the stereotyped, the tame and the flat. Too many sentences read like mere clichés of the spiritual life. There is no dynamic or genuine sense of urgency, so that one gets the uneasy feeling that the book was written more as an assignment than out of a heartfelt need to communicate. The reader is reminded in what seems an absent-minded way that

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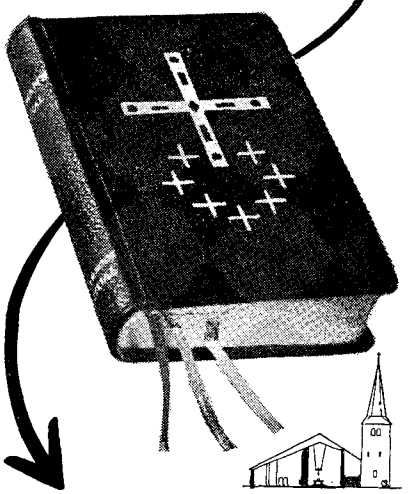

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"certainly the affluent, secularized society of modern Europe and America has ceased to be genuinely Christian," and that "the great modern problem of the Church [is] the loss of the working class." The comments on *Mater et Magistra* have a textbook ring.

When Merton raises a question that might arouse the unspiritual man from his torpor, he fails to follow it up. That is so with, "Is modern man, confused and exhausted by a multitude of words, opinions, doctrines and slogans, *psychologically capable* of the clarity and confidence necessary for valid prayer?" (Italics Father Merton's.) When all due honor and respect have been paid to Thomas Merton's earnestness and zeal, it must still be said that the overall effect of *Life and Holiness*, an unusual one in a Merton book, is that of a spiritual writer composing from the top of his head rather than from the depths of his being.

On the other hand, and in fairness, it should not go unremarked that the difficulties of getting through to the Catholic laity on the subject of the spiritual life are formidable. Stolid in their own special brand of middlebrowism, what reason have they to think that the life of grace and interiority is important, especially if they never hear about it from the Sunday pulpit? Why shouldn't they conclude from that silence that holiness of the kind described by Thomas Merton is indeed reserved for specialists who have retreated into convents and monasteries? On the other hand, maybe the literary artist could do better than the spiritual writer in curing the malaise. Where are the Catholic James Baldwins, Salingers and Goldings? On a major scale, how about a Catholic D. H. Lawrence?

Cause Célèbre

Voltaire and the Calas Case. By Edna Nixon. Vanguard. $5.95.

by Leonard F. X. Mayhew

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fore any mention of his writings, to his vigorous campaign for justice on behalf of the unfortunate family of Jean Calas. "I have done a little good; it is my best work," he had written. Edna Nixon deserves great credit, whatever reservations we may otherwise have about her book, for having collected in a permanent record the scattered details of this *cause célèbre*.

Jean Calas, a Huguenot cloth merchant of Toulouse, was accused of the murder of his son in 1762. The truth was that the son had hanged himself in the family shop where his father found his body. Since suicide was a crime at the time, the father at first pretended that his son had been assassinated. He was unable to substantiate this story and almost immediately gave the true account. He and his family were accused of murder and imprisoned under the most appalling conditions. A religious complication was injected into the affair when it was claimed that Calas had murdered his son to prevent him from becoming a Catholic.

The trial was conducted by the Parlement of Toulouse with the utmost brutality and fanaticism. The accused were unable to call witnesses and their defenders, including the parish priest, were terrorized into silence or ignored. Finally, Calas was condemned and executed with unbelievable cruelty. He never retracted his story during his ordeal and exhibited remarkable strength and integrity throughout. Shortly afterward, the charges against the other defendants were dismissed in an apparent admission of error on the part of the judges.

Some time later, the affair came to the attention of Voltaire, an implacable enemy of fanaticism, who was then at the height of his fame and influence. Although it was at first difficult to arrive at the truth, once convinced of the enormity of the injustice that had been done, Voltaire took up the cause of the Huguenot family with fervor. He launched a full-scale campaign, utilizing his abundant money, influence and political connections in an effort to exonerate Jean Calas and to rehabilitate his ruined family. Among

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Dom Aelred Graham, O.S.B.

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hose who rallied to his cause were he Queen of England, Catherine the Great of Russia and Madame de Pompadour, unlikely partisans of liberal causes that they might otherwise have been. Encyclopedists and he finest lawyers of France became his lieutenants as he directed the crusade from his retreat near the Swiss border, while his letters and essays made the case a byword in every part of literate Europe.

As a result of his writings French national honor was at stake in the eyes of Europe because much of the blame could be squarely placed on the antiquated and incredibly unfair trial processes recognized by French law. Once Voltaire was able to involve the French in a question of national honor, his success was virtually assured. On March 9, 1765 the King's Council acquitted the Calas family of all charges and the memory of Jean Calas was "equally exculpated of the accusation brought against him." It was Voltaire's victory and beyond all doubt marked a significant step forward in the tortuous struggle for legal justice and religious tolerance.

Mrs. Nixon gives an excessively sentimental picture of the philosopher as he directed strategy from Ferney. Generous, humane and passionately devoted to justice he most certainly was. Just as certainly, however, he was frequently vain, vindictive and even servile to those in power. The frivolity of Parisian society that he mocked so bitingly, he also missed sorely.

Voltaire was indeed the "first citizen of Europe," however, and though his charm and wit come through even Mrs. Nixon's romanticizing, a little more objectivity would have brought them out more convincingly. Much of his thought on religion was childish and obsessed with minor

REVIEWERS

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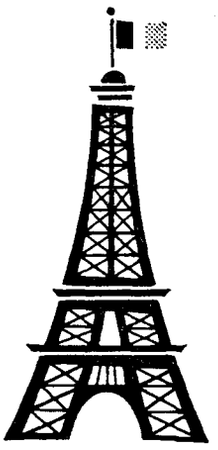

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issues, and dangerous only because of the prestige attached to his name. On the other hand, his "Prayer To God" with which he ends the *Traité sur la Tolérance* is as noble and moving a plea for human solidarity as has been written. The author would have served her hero better by distinguishing the petty from the profound.

Her style runs to roundabout and wordy constructions, giving it an undergraduate tone. The fault may be that English is not her first language, in which case she is to be complimented for her prowess, but skillful editing would have made for easier reading. Again, editorializing on theological issues is probably all but irresistible in a work like this but it is distracting and sometimes maddening.

It took me some time to get over the last sentence of the book: "He died without the comforts of the Church, but who can doubt that he was a man of religion, the religion of *'aimer et secourir'* that has need of no other doctrine or rite but such as those two simple words impose." Having recovered from that pomposity the serious reader will remember to be grateful for an important story carefully told.

ART

Nolde's Achievement

"MY aim is to render emotion . . . I think only about rendering my emotion. Very often, an artist's difficulty lies in his not taking into consideration the quality of his emotion, and in the fact that his reason misleads this emotion. He should use his reason only as a check." This statement was made in the year 1929 by Henri Matisse.

The German Expressionist painter Emil Nolde (1867-1956) who is now being given a full-scale retrospective at the Museum of Modern Art in New York, might have concurred with all except the last sentence of this pronouncement—probably Nolde could never have sympathized with the view that he should use his reason in any way whatever in connection with his painting.

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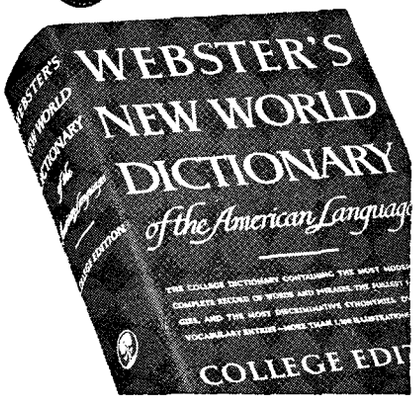

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In this I think Nolde would have been right, because when he appears to "use" his reason in any conscious way, it is not as a check, but just in the way Matisse warned against—putting the cart before the horse. Of course it would be hard to find two artists who are less alike, and it is highly doubtful that Nolde would ever have analyzed his aim, or have clarified his method, in the fashion that the slightly younger (by two years) French artist was moved to do. Nolde was given more to such remarks as: "I am not an Expressionist painter—I am simply German."

Anti-intellectual and anti-rational, when Nolde attacked his painting with a reason in his head, the results were often alarming. In my opinion, such are the large number of religious paintings in oil, which are greatly admired by most critical authorities. They struck this viewer *en masse* upon entering the exhibit, with repellent force. (It is the first time in my experience that the Museum of Modern Art seemed to commit an error in exhibition procedure.)

To me Nolde's greatness as a colorist is caricatured in these works, whose fulminating tonalities seem at war with the Biblical symbolism, while the neo-primitive forms seem at war with the heaving, constricted compositions. Nolde's inclination to "close" with his subject in his most important work—powerfully effective in his marines and flowers—here induces a sensation of claustrophobia. His genius for dynamic freedom of composition and intense emotional color both seemed to me to be awkwardly harnessed to religious themes. The "quality" of the emotion expressed appeared to be an eruption of primitive dread that failed to illuminate the chosen subject, or to dominate it.

In 1907 Nolde said: "In art I fight for unconscious creation." In this he was true to his own intuitive nature as well as a prophet of the overriding modern spirit (the under-side of this coin being analytical, cubism, etc.). His most splendid works in oils are those views of nature, tempestuous or lyrical, that present scenes of the sea, landscapes or flowers, shaped by a powerful freedom of emotional expression. The sea is in particular his element.

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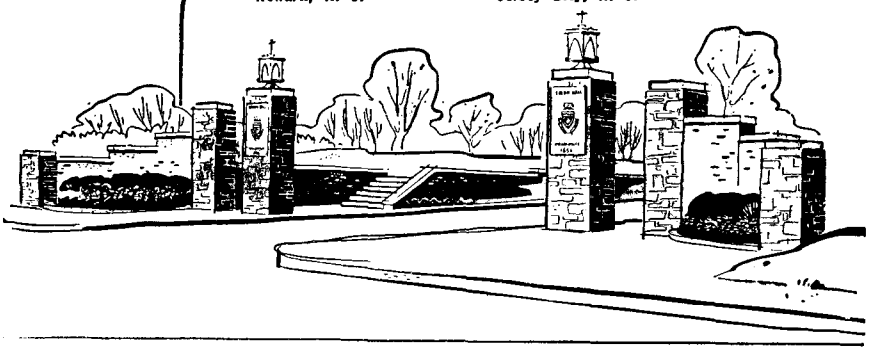

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The Sea III painted in 191: plunges the spectator into the hea: of a boiling North Sea (near whic Nolde spent most of his life) whic pours over three-fourths of the car vas, from the upper left to the lowe right. *Sea E* (1930) is more abstrac in form but as brilliantly evocativ with its wide swath of deep blue, li by white and yellow, that lies acros the painting. *Luminous Sea* (1948 where two small sailboats appear i a Turner-like golden mist, reveal Nolde in an unusually peaceful lyri cal mood, but is another example o his deep emotional entente with na ture. It was perhaps only in the fac of nature that Nolde, a solitary anc misanthropic man, could bring him self to a complete rapport, while when he attempted any "monu mental" work that involved humar beings—Biblical personages or not– he transformed them into grotesque masks.

In the book-catalogue for the exhibition Mr. Peter Selz remarks that "Because of the importance of immediacy in Nolde's creative process, he found watercolor an ideal medium." The brilliance and variety of Nolde's work in this medium is in fact incomparable; even his landscape and flower paintings, which are outstandingly successful in oil, seem to reach a more eloquent pitch and beauty in the watercolors. *Kurland,* a mournful scene of flat marshy moors surrounding an inlet, dominated by a big cloud-filled sky of grey-rose and grey-green, and the close intense view called *Red Poppies,* where the shooting green stalk and big, brilliant blooms blur before your eye—these are among the many examples of his effortless mastery of the uses of the medium.

Even figures are handled with brilliant and expressive ease in watercolor: for instance *The Passer-By,* a group sketch with a bright foreground figure looking out, like a vivid glimpse, and the large number of watercolor-gouaches called "Unpainted Pictures" – sketches that Nolde did when he was forbidden, as a "degenerate artist," to continue his work under the Nazis—provide miniature but masterful works of art.

Nolde (who took this name from a town in Schleswig near where he was

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born as Emil Hansen) was for some time a drawing teacher, and his drawings, etchings and woodcuts are unusually fine. The woodcuts were done under the influence of his brief association with the artist-group called Die Brücke, and are not perhaps as distinctive. Here again, the sea and boats are a recurring subject: in the wonderful etching *Steamboat* you see through a diagonal rain a tugboat pillowed on the chopping waves of the horizon, plumed with puffs of smoke.

A stormy, eloquent, impressive figure is the one that Emil Nolde presents in this retrospective; he also presents a prophetic glimpse into the art of the present. "The picture evolves through the act of painting" he said, anticipating the recurrent theme of many modern artists, and in particular the "Action Painters"; in his work he demonstrates the many delights and some of the dangers of this emerging subjective spirit.

BETTY KAUFMAN

Schedule For Nolde Exhibit

Museum of Modern Art, N.Y.C.: March 6-April 30, 1963.

San Francisco Museum of Art: May 28-July 11, 1963.

Pasadena Museum, Cal.: July 27-Sept. 1, 1963.

Andrew Wyeth Exhibit

Dry Brush and Pencil Drawings (Exhibition organized by the Fogg Art Museum)

Pierpont Morgan Library, N.Y.C. March 14-April 27, 1963.

Corcoran Gallery, Washington, D.C. May 13-June 25 (approximately).

Earnsworth Library and Art Museum, Rockland, Me. July-August 1963.

A delightful exhibit of the work of this fine American contemporary draughtsman and artist. The pencil sketch entitled *Boots* and the dry brush drawings in color called *Faraway* (a boy in a raccoon hat on a grassy hill) and *Geraniums* (a view through two windows of a Maine house in summer) are among the chief delights.

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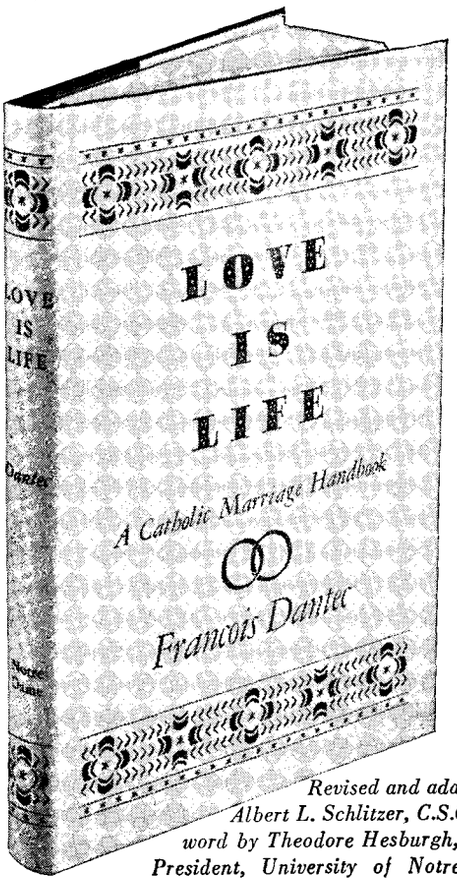

Revised and adapted by Albert L. Schlitzer, C.S.C. Foreword by Theodore Hesburgh, C.S.C., President, University of Notre Dame

The French original of this moral guide to Christian love was an immediate success in France, purchased by thousands of married and engaged couples and priests and family counselors. This Americanization seeks not only to update the medical sections of the book but also to change terminology and references not familiar to the audience for this manual in the United States—an audience which will welcome one of the most practical, human discussions of marital love ever to be published.

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